/28 cont./

also hold for the relationships prevailing among the Karaya. The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/29 cont./

622 If a theft is reported to the chief, he calls upon the perpe-
627 trator, by loud proclamations in the middle of the village, to
685 return the stolen goods. A response usually follows, and the object is simply put back in its place secretly, whereby the matter is settled.

Otherwise the chief has the right to have the huts searched. An object is taken away from a suspect as security until the corpus delicti is delivered. If the thief is found out, it is left to the victim to have himself indemnified.

622 If the chief does not fulfill his position or if the community cannot tolerate him for other reasons, he is simply deserted and another is chosen.

584 Marriage. The young man states his purpose to the parents of the chosen one; the latter ask their daughter for her consent. According to Couto Magelhães, a formal announcement is made
585 before the assembled community. Then the bridegroom hands over his weapons to the bride to keep and takes her to the house of one of his closest relatives, since, as a bachelor, he does not yet have one of his own. For four nights the two sleep on one mat, but separated by a wide intervening space, with no advances allowed. On the fifth day the bride is brought back to her father's house, where she hands the weapons back to the bridegroom. As a sign that he is capable of taking care of a family, the young man goes hunting for a few days and returns only with slain booty (1).

1. It is doubtful whether the test of strength by dragging a heavy block of palm wood, as is required among certain Gẽs tribes, also occurs among the Karaya.

A drinking bout, which the parents of the bride arrange, concludes the whole thing. Only then is the more intimate intercourse of the two spouses allowed (2). Then the erection of their own home follows.

833

2. Karayae cum mulieribus more indigenarum Australiae concumbent. Vir pedibus extensis humi sedet et mulierum supinam ante se jacentem

/323 cont./

685 627 remain concealed for long. The injured person complains to the chief; he sends him to the thief with the instruction to demand compensation from him. If the thief refuses, however, the injured one again complains to the chief and may, if the latter agrees, start a "fight" with the former, in other words, demand his rights by force.

682 627 Murders seem to occur, though seldom. The custom of blood vengeance prevails: the relatives of the slain one pursue the murderer everywhere, even into other villages, until they have slain him.

689 Social life. Objectionable elements (boasters, gossipers, quarrelsome persons) are on occasion flogged. Thus, my camarada Pedro II in Village 17 is said to get a beating almost weekly on account of his incredible boasting.

/324/ Malicious elements who, with their quarreling, never leave the village in peace are finally, as Kuriší reported, killed by the others at the command of the chief; their relatives then have no right to take blood vengeance.

565 There are no class distinctions. Women and children captured in war serve as slaves of sorts. On the other hand, there are differences in wealth; there are rich and poor people. "The rich man has everything, axes, knives, pots; the poor one has nothing. He goes to the rich one and says: Give me a pot, an ax. The rich man must give it to him." (Kuriší.)

[622] The chiefs in particular are regarded as rich, and they, indeed, must share their surplus of goods with the poor. Ilk in Village 13 and Crisote in Village 22 were regarded as especially [184] rich. The Indians of the south horde are regarded as poor, and they are in comparison with the north horde, which, in turn, is to be designated as poor in relation to the Šavajé.

609 576 Forms of greeting. If someone comes into a strange village, he remains, with bowed head, in the boat (sta sem vergonha, that is, without shame, as the Indians erroneously said, instead of com v., that is, full of shame) until the others come, greet him, and invite him to come along to the village. Only then do they go on land. This custom was observed in particular among the

621 the Incas, and is met with to-day in Russia and elsewhere.
476 The hunting and fishing is participated in by all the men at the same time, and the proceeds of the day's chase are lumped together, then divided proportionately to all the families of the village; and those who have had "no luck" share equally with those who have been successful. To-day, they all go hunting at the command of their chief; to-morrow, they fish in the same way; and the next day, they all work on the village plantation. But in every case, the combined results of their efforts are divided equally according to the mouths
622 to be filled. All the doings of the village are directed by the chief. He holds in trust all the property of the local horde, and is supported by the community. Consequently, it is his
[597] duty to adopt all the orphans of the village, including the sons of warriors who fall in battle. It is not necessary, however, that he should excel in military skill. There are other qualifications that are considered more essential and of far more practical every-day value to one who would succeed as a chief. He must have sufficient experience, energy and diplomatic skill to enable him to deal harmoniously and successfully with civilized men. Therefore, a man who did not originally belong to the tribe but was adopted into it from some other, may become chief if he should excel in these particulars. He lays out all the work, plans the hunting and fishing expeditions, indicates the camping places and selects the ground to be planted. When the forest covering the land to be tilled has been cut down, allowed to dry and then burned, he stakes out the plot for each family composing the
622 village. He has also a very important duty to perform as a
625 sort of justice of the peace, and in enforcing the tribal laws. If two men quarrel, he adjusts the difference; while his wife adjusts differences between the women. He must also bring all culprits to justice, though he is not allowed to execute the sentence of the law. Custom demands that this shall be done by the wronged person. Murder and personal injury is avenged immediately, and without much ceremony, by the relatives of the victim. When the chief is informed of a rob-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

When the chief is informed of a rob-
bery, he at once steps just outside of his domicile, and in a 622
stentorian voice that can be clearly heard by every person in 627
the encampment, demands of the thief, whoever he may be, 685
that the stolen articles be returned immediately. Usually, this has the desired effect; the stolen objects are secretly deposited in the place from which they were taken, and the affair is closed. If the articles are not returned, the chief is empowered to institute a search. If suspicion should fall upon a certain individual, the plaintiff may take from him any object he desires, to be held as security until the return of the stolen goods. If the culprit is discovered, his victim is expected to see to it that he is abundantly reimbursed for any loss suffered. If a chief should prove incompetent, or the people 622
cannot get along harmoniously with him, they simply ignore him and choose another.

8:Gow-Smith T-5 (no date)1925
SP9 Caraja SP9

535 this ritual and never seek to penetrate its mysteries.
562 At any rate they seemed to keep at a distance from
[346] the sacred wigwam where the men ate and drank in tribute to the sacred fish.

535 Should a woman, however, so far forget her posi-
562 tion as to enter this mysterious hut or should avail
627 herself of an opportunity to look at this mystery
●627 dress, she may be punished by death. Executi[on] clemency is granted by the chief, at the request of the women of the tribe, providing she will promise silence and expiate her crime by some appoi[nted] work. If she should refuse, she will be order[ed] to appear at a designated spot in the woods, at a certain height of the sun, where she will find assembled a group of warriors. Failing to comply with their desires, she may be killed and the body thrown into the river. Should she flee to the
[346] sacred wigwam, however, this being sanctuary, she goes free at the termination of the festivities to resume her place in society.

126 Wishing to preserve the costumes as a memento
535 of my visit among them, I asked the chief if I might take them with me. Reluctantly he consented, and ordered his men under cover of darkness to take them in a canoe down the river and await my coming. It was by this means that the costumes ultimately came in possession of the Museum of the American Indian, Heye Foundation.